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HOME MISSIONS.

For the Boston Recorder
ORIGIN OF AN EVANGELICAL CHURCH.

A few members of the Unitarian church and society in town, became dissatisfied with Unitarian preaching, and desirous of being edited by the truth as it is in Jesus. Soon after the dissolution of their pastor, they endeavored to obtain some Orthodox preaching—but this produced difficulty. In one of the parish meetings, a vote was passed, that no one should preach in the meeting house, except an Unitarian! The consequence was, that those who wished to hear the truth, resolved to support the preaching of error no longer—withdrew from the parish—and regularly organized themselves as an Evangelical Congregational Society. They held meetings for worship on the Sabbath, and other days, among themselves, obtaining such assistance as they could. Their meetings increased in numbers, so that they could not be accommodated in a dwelling house—and as the school house had been closed against them, by a vote—they were driven to the necessity of building a house for God. A church was organized, to which there have been seven added, and which now has twenty-three members. The meeting house has been erected—and regular worship is now enjoyed, tho' not without much expense to those that sustain it.

Not unlike this, is the recent origin of more than thirty evangelical churches in Massachusetts, a considerable portion of which need the charities as well as the prayers of those who are more rich in privileges and in resources.

Is it a question, whether these churches have done right, in separating so early from Unitarian congregations? We have heard the question stated—and admit that it demands sober thought, and a calm reply.

But—admitting that these seceders from Unitarian congregations, are, what they profess to be, conscientious believers in the Divinity and Atonement of Christ—and that they cannot be edited by the strain of preaching that pours contempt on these doctrines—and that their feelings of attachment to Christ are wounded from Sabbath to Sabbath—and their views of duty to their families and their fellow sinners at large forbid them to attend on Unitarian worship—can they be blamed? Shall they not be permitted to feel the force of the interrogatories—"Can two walk together, except they be agreed? What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? or, what part hath he that believeth with an infidel?" And, may they not act according to their conviction of duty, and "come out and separate themselves"—lest they encounter the evils of poverty, and become reduced to the necessity of asking aid from their brethren abroad?

Let them remain in those congregations, bearing none other than their individual and feeble testimony against popular errors—and—their influence is neutralized—their souls are furnished—their families are ruined—the little remaining piety of the town is extinguished—and the enemy is heard saying, "Aha! so we would have it."

If it be said in contradiction of this statement that they may remain and gather strength, and be better prepared for separation at a later day—it is sufficient to reply, that the opinion is not supported by fact—that this policy has never failed to draw evil consequences in its train, and that a fair construction of the commands of Christ goes directly to condemn it. Who would think to prolong and confirm the health of a living man by binding him down to a dead carcass? Who would think it safe for a remnant of loyal subjects, to abide and associate with bands of traitors, especially after a royal proclamation had reached them, requiring them to "come out?"

It is enough, that men believe Unitarianism to be "another gospel," to justify them in refusing it their support, in any, and every form. But while they refuse to support error, they are bound to support the truth—and they cannot support the truth so long as they walk hand in hand with unbelievers—therefore, duty requires a separation—prompt, determined, prayerful separation—and if alone they are weak, they are entitled to help—and happy is the man who says to them, "My heart is as your heart. God is with you."

SABBATH DEPARTMENT.

LOWELL SABBATH UNION.

[First Annual Report read Dec. 25, 1828.—Continued.]

Could the friends of the Sabbath then, behold such a phalanx of moral causes marshalled against it, without making an effort to save it from ruin? But what could they do more than had already been done? God had enjoined the Sabbath with his own awful authority; the state had enforced it by a variety of legal sanctions; the pulpit had reiterated its most solemn and earnest exhortations; the moralist had reasoned, the Christian had entreated, and the friend of his country and his species had wept. Yet all in vain. The Sabbath was still profaned, and the swelling tide of its profanations was rolling far and wide through the land. Could its friends quietly sleep while this ark of religion and liberty was so fast drifting down to the very brink of ruin? No; they must not—they did not. But could they do anything more than had been often attempted? Yes; one resource yet remained, a last entrenchment where they might plant themselves for a manful, decisive struggle; and into this Thermopylae of Zion and their country they resolved to throw themselves. They did so; and then called upon all the friends of the Sabbath throughout the land to rally around their standard, and unite the influence of their example, and their unceasing appeals to the piety and patriotism of their fellow citizens, in support of an institution so important to the dearest interests of mankind.

Here you see their sole object, and the simple means by which they hope with the blessing of God to accomplish it. This is no sectarian purpose; for the common Christianity of all sects is at stake, and Christians of every name are embarked with equal zeal in this enterprise. There is no political design; for the permanent prosperity of the nation is in danger, and the best patriots of every party and of no party, most heartily wish the friends of God and their country success in this noble effort to rescue the Sabbath from profanation, restore it to its proper influence, and transmit it to posterity as the surest, if not the only palladium of their virtues and their liberties. Does such an enterprise bode ill to the church or state? What nation was ever ruined by a strict and sacred observance of the Sabbath? Go, read the annals of that revolution which plunged France into such an abyss of crime and misery; follow her blood-stained footsteps through that reign of terror; see her infidel tyrants, abolishing the Sabbath, and writing over the door of her temples, No God! and on the sepulchres of her children, Death on eternal sleep! observe her

religion thus flung to the winds by the vulture-claws of infidelity, and her liberties trampled down by the rude and ruthless hoof of contending factions; behold her soil drenched with the blood of her own citizens butchered by one another; every throne in Europe shaken by her political convulsions, and a continent converted by the mad ambition of her sons into a human slaughter-yard; and then say whether piety or patriotism requires the friends of the Sabbath to cease from their efforts to preserve it from ruin, to diffuse its benign influence through the community, and send its precious blessings down to the latest generation.

But by what means do they hope to accomplish this purpose? Do they intend to employ coercive measures? Do they wish to deter men by legal penalties, by the dread of fines and imprisonment, from violating the Sabbath? No; they expressly say, "we know that our countrymen can violate the Sabbath if they will; and our only hope is, that we shall be able by the grace of God to persuade them not to do it." What then are the means they would use? The influence of personal example. All enlisted in this enterprise solemnly promise to keep the Sabbath according to the Scriptures, and therefore resolve not only to respect it themselves in person, but to abstain from participating directly or indirectly in any of its violations, and no longer lend either their example, their capital, or their patronage, to countenance and abet its profanation. To the force of personal example they would add the power of argument and persuasion. They would suggest these considerations by the Bible enforces the Sabbath; they would urge the obligation of human laws enacted for its support; they would plead its subserviency to the best interests of mankind; they would in short use every argument that can convince the understanding, every appeal that can sway the conscience, and every proper motive likely to enlist the heart in favor of so sacred and so important an institution.

We ask now where is the impropriety of all this? Is it wrong for us to abstain from any direct or indirect violation of the Sabbath? May we not properly refuse to profane it by the use of our property, and also employ for its support the force of example and moral suasion? Do we encroach upon the rights of others when we expostulate with them, and urge them by their reverence for the laws of God and man, by the love they bear to their country, by their own immortal interests, by all the appeals that can reach their understandings, their consciences, or their hearts, to cease from violating God's day of hallowed rest?

SABBATH SCHOOLS.

From the Christian Monitor.

LESSON FOR FOURTH SABBATH, SEPT. 23, 1829.

Two disciples, as they go to Emmaus, are joined by Jesus without knowing him. In answer to his inquiry, they relate the crucifixion of Jesus and the disappointment in which that event involved their hopes—then, together with the report of his resurrection, Jesus reproaches them, and compares the prophecies of the Old Testament. He goes with them into a house, and is recognized in breaking bread. He vanishes; and they return to inform the eleven apostles of his appearance.

Two of them, (v. 13.) of the disciples; probably neither of them an Apostle, (v. 9.) the eleven, and all the rest; also, v. 33.—Threescore furlongs, about eight or nine miles.

All those things which had happened, (v. 14.) the circumstances attending the crucifixion of Jesus.

Cleopas, (v. 18.) "supposed to be the same with Alphaeus,"—SCOTT. Matt. x. 3, Mark ix. 15.

A prophet mighty in deed and word, (v. 19.) inspired of God, powerful in his works, and eloquent in his instructions; before God, according to the judgment of God evidently expressed, and all the people, the body of the community.

He which should have redeemed Israel, (v. 21.) delivered the Jewish nation from the Roman power.

Slow of heart, (v. 25.) slow, unready, to believe the predictions.

Ought not Christ to have suffered these things? (v. 26.) Was it not necessary to the fulfilment of Scripture that the Messiah should endure these sufferings previous to entering into his glory, his universal dominion as Mediator?—Christ is not used in this place as the name of an individual, but as a term designating the subject of ancient prophecy. The argument assumes, however, that the prophet who had suffered, was the Christ, the Messiah, the anointed King.

Concerning himself, (v. 27.) or, concerning him, that is, the Christ. Jesus is not now recognized.

Are we to suppose the two disciples had any peculiar design in going to Emmaus? Was there any thing supernatural or miraculous in their inability to recognize Jesus?—in their ascertaining who he was at the table? Why did they specify this as the third day? v. 21.—Does the phrase *Moses and all the prophets*, denote the entire volume of the Old Testament? Compare it with the phrase *all the Scriptures*; also with v. 44.—What entitled a book to the appellation of scripture? Was there any deception in Jesus making as though he would have gone further? In what manner did Jesus vanish? What was the purpose the disciples intended by calling Jesus the Lord?

REFLECTIONS.

1. To converse with friends in regard to our mutual trials, is the result of an instinctive principle within us. The prospect, whether favorable or adverse, as to the progress of religion, demands, beyond every private interest, the reciprocity and concurrence of sentiments.

2. Instruction and consolation are often found in seasons when they are least expected. Jesus has been crucified.—The faith of the disciples begins to fail. Two of them walk together in despondency. It is but a stranger who joins them. But this stranger first enlightens their minds as to the Messiah—then makes himself known as the risen Lord.

3. Men of elevated rank are more jealous than the lower classes, of those claims to distinction which are presented by the obscure. By all the people, Jesus was acknowledged to be a prophet. By the chief priests and rulers, the man of Nazareth was condemned and crucified.

4. Belief depends less on the degree of evidence than on the state of the feelings. It was neither the want nor the obscurity of prophetic writings, which made the disciples ignorant; their hearts were slow to believe.

5. Jesus Christ is the subject of the Old Testament. From *Moses and all the prophets*,—from all the Scriptures,—Jesus derived matter of instruction concerning the Messiah.

6. To the real disciples, truths relating to the Lord Jesus are precious.—They are peculiarly so, when presented in free and affectionate intercourse. It was the doctrine of Jesus, which warmed the

hearts of the two disciples; but they felt it the more from the quickening power of his personal address.—Not only in retirement, but in Christian conversation, we are often conscious of a feeling like theirs: Did not our hearts burn within us?

PRISON DISCIPLINE.

PRISON DISCIPLINE SOCIETY.
CONCLUSION OF THE FOURTH ANNUAL REPORT.

The Immediate Results of this Society's Labors.

It has caused an examination to be made of the principal prisons, on different routes, in fifteen of the United States, for the purpose of ascertaining defects of some, and improvements of others; and for this purpose has enabled the Agent to travel about 15,000 miles, and prosecute the object in various forms, without interruption, for five years.

It has printed about 16,000 copies, 1,600,000 pages of the Annual Reports of the Society, and furnished them at a moderate price, to the Legislatures of Maine, Massachusetts, New-York, and New-Jersey, for the use of the members, and gratuitously to the Legislatures of some other States, and to benevolent individuals and Societies in America and Europe. The First Report has been reprinted by the London Society; the Second has been stereotyped in this country; and Dr. Julius of Hamburg, has recently published in Germany an octavo volume of 368 pages, in which he has availed himself extensively of the facts contained in the series of Reports, for which he has returned a letter of thanks to the Society, and has attached to his volume a beautiful copperplate engraving of the new prison now erecting at Charlestown, Mass.

It has caused an abandonment by labor or insubordination, unmitigated by labor or insubordination, on one pound of bread and cold water, under which the prisoners in the state prison at Thomaston, Maine, three years since, were suffering every thing but death; and the substitution of solitary confinement at night, with labor by day, on a healthy diet, under some degree of instruction.

It furnished the plan, which has been adopted, of the new prison at Charlestown, in a communication to the Governor of Massachusetts, which he recommended to the Legislature, with a respectful notice of the service thus rendered to the State.

It sent its Agent, at three different times, to Connecticut; once to visit Newgate alone, and ascertain its character; again with the Commissioners of the Legislature to spend as much time as should be necessary to make a thorough investigation and disclosure of abuses existing in that institution; at which time, after spending nearly a week at the prison, he visited the principal towns in the State, and invited meetings of the principal men, and the evils might be exposed to them; and, also, made such representations to the Governor as induced him to submit the subject to the Legislature; and, finally, in acceptance of the invitation of the Commissioners, sent its Agent a third time to appear before the Legislature, and make such representations as had already been made to the Governor and many respectable citizens. After which, within two or three weeks, a law was passed, which, in some respects, was a great improvement on the Auburn plan, at Westfield.

It introduced the system of instruction by resident chaplains at the prisons at Charlestown, Auburn, Sing Sing, and Lambert.

It has co-operated in diffusing information, with all the friends of such institutions, in behalf of houses of refuge for juvenile delinquents, and, as it has had opportunity, in promoting the prosperity of those already established.

It suggested important alterations, which were adopted and gratefully acknowledged, in the new building, recently erected in the Baltimore penitentiary, by which many facilities are secured for preventing evil communication.

It furnished an outline of the general plan of the new penitentiary in Washington to the architect of the public buildings.

In one word, it has devoted five years to whatever of improvement has appeared to the Board important and practicable in regard to the construction, discipline, and moral improvement of prisons.

With the view which has now been presented, according to the plan proposed, of the interests of several of the States in regard to prison discipline; of the criminal laws of some of the States, with remarks on the same; and of the industrial influence and immediate results of this Society's labors, the question again recurs, which was submitted at the close of the last report,—whether this Society is worthy of continued patronage? This question we again submit, with the hope and expectation that it will receive the same answer as it received last year; so that we shall proceed in our labors, with increased patronage.

RELIGIOUS INTELLIGENCE.

LETTER FROM MR. WOLFF.

In the London Jewish Expositor for July we find a letter from this distinguished missionary, dated Cairo, December 8th, 1828, at which time he had given up his intention of visiting the southern part of Arabia, and had determined to set out on the 15th of December for Jerusalem by the way of the Desert. At the date of his letter he had reached with his wife and children, in company with the Rev. Mr. Seider, one of the active missionaries of the Church Missionary Society. Although suffering much of the time with severe sickness, Mr. W. was incessantly engaged during his residence in Cairo, in preaching, in conversing with his Jewish countrymen, and in distributing Bibles and Testaments. The following are extracts from his Journal at Cairo. Under date of October 19, he says,

Monsieur Dussap, the French physician who attends me, lived many years with a female slave from the interior of Africa, but desirous to marry her, he advised her to become a Protestant, to which she consented, and as Mr. M'Pherson was at Cairo, Dr. Dussap asked him to baptize her. He instructed her for eight days and then baptized her. The excellent Mr. Gobat continues to instruct her, and she has turned out a most interesting and intelligent proselyte. She introduced Lady Georgiana to the Jewesses, and they had a long conversation with the poor Jewesses of Cairo.

Dr. Kluge, a traveller from Saxony, travelled in company with Seider to Upper Egypt, where, by the grace of God, he was through the instrumentality of Mr. Seider, converted to the truth which is in Christ Jesus. Dr. Kluge had studied theology at Leipzig, and was made doctor of philosophy at Zena; but he was a neologist; now he is a zealous promoter of the truth in the land of Egypt.

No. 9.—I gave an Italian service; Jews, Catholics and Protestants were present. After the sermon was over, I baptized Joseph Numerofsky, a Jew, publicly. After the baptism was over, a Jew, Finny by name, came forward in an abrupt manner, professing himself to be a mathematician, and desired mathematical proofs of the truths of Christianity. I asked him whether he did not mathematically! After this he objected to the divinity of our Lord Jesus Christ, and this was answered. The 16th inst. was appointed for us to have a public discussion.

15.—At half-past eleven o'clock at night, I was taken so ill that we were obliged to send for Doctor Dussap: he came and bled me immediately; as I had an inflammation of the liver. I desired Dr. Kluge to undertake the discussion with the Jew, Finny; but Finny never made his appearance. The Jew, Finny and his father Shlomo, come very often; Lady Georgiana and myself proved to them Genesis xviii. 1, 3,

compared with verse 17, that the divinity appeared to Abraham actually in a bodily shape. The old Shlomo spoke one day to me, saying, "I wish you could pass a night with me; you would then see me rise from my bed four hours before daylight, and hear me weep with great weeping over Jerusalem and over the times; and heartily pray that the Messiah would soon appear; and he will soon appear, for it is written in the book called Tekumah Shbar, that the Messiah must appear after the taking of Constantinople by the Russians." I shall therefore (v. 6.) pass next Monday night with Rabbi Shlomo; for I am sure he did not say this from pharisaical pride, but from the simplicity of his heart.

Dec. 8.—I am going to spend this evening with Rabbi Shlomo. A report is circulated, on account of my visiting this Jew, that I intend to turn Jew again; they will be convinced of the contrary, when they hear me preach this evening. Since I have preached concerning the second coming of our Lord, the subject arouses Gentiles, as well as Jews; you have probably seen the letter of Mr. M'Pherson upon this. This evening I went to Rabbi Shlomo to pass the night with him, in reading and conversing on the subject of the Gospel. He proposed that before the conversation began we should drink and play upon a kind of harp. I declined both, and answered, "He that endures me and said, 'You have so much fear of the Lord and love for the Jews—only forsake Jesus, and you are perfect.'"

Myself.—The Lord Jesus it is, who enables me to have, and who gives me the fear of the Lord, and love to mankind.

He then read Ezekiel xxvii. 21, 22; he read with tears, and with a particular emphasis, "And I will make them one nation in the land upon the mountains of Israel; one King shall be King to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they divide themselves. And David, my servant, shall be king over them; and my servant David shall be prince for ever."

It is remarkable that I had that very forenoon maintained the second advent of our Lord and the restoration of Israel, upon the authority of this same text, in conversation with some pious Christians, who had not studied the subject.

Great ignorance prevails in the Christian church respecting the restoration of Israel, and the future glory of Messiah—an ignorance, under which I myself labored for many years,—but the reason is this, we read too many books, and omit going to the true source, the true fountain, i. e. the Scriptures.

MISSIONARY ABSTRACTS.

For the following Abstracts from the Missionary Herald for the present month, we are indebted to the Christian Watchman.

Bombay.—Mr. Stone's private journal, Aug. 12, 1828, mentions a respectable Portuguese, who was brought up in the Roman Catholic faith, and who has become an inquirer respecting genuine religion, giving evidence of vital piety. Two other Catholics have commenced reading the scriptures, though it exposes them to excommunication.

Aug. 18. On visiting three schools, with Mrs. Graves, it was found that the female schools were highly interesting, some of the girls reading the Mahabatta Testament with fluency, repeating the ten commandments, and writing with accuracy. Towards evening, Mr. Stone went out into the highways and hedges to sound the angel through the streets and huts of the wretched pagans.

Aug. 25. A young man, a native teacher in the English department of the Bombay Education Society, called, wishing to be instructed in the English (i. e. Christian) religion. His modesty and sincerity were pleasing. He was presented with books to encourage his mind, and was named a Testament. He called again three days after, his mind appearing to be settled. Others call for conversation, to whom Mr. Stone presents books, and to whom he preaches Jesus Christ.

The happy influence of the Mission Schools is visible. Many young persons have been taught to read the word of God, and they read it, not only to all the families to which they belong, but to multitudes who cluster around to hear some new thing. Thus do they become, in a sense, the preachers of a gospel, the power of which, perhaps, many of them never knew.

The prejudices against female education are giving way; and the heathen girls, to the number of about 40, attended public worship in the morning service, on the first Lord's day in September. After service they called on Mr. Stone at his house, to read in the Testament, and receive Christian instruction.

The prejudices in favour of idolatry are strong. On visiting the chamber of an idol god, Mr. and Mrs. Stone was pained with the sight exhibited. The abomination was represented by a human body, with an elephant's head. It was seated on a throne, and before it were arranged innumerable tutelary deities, of various form and size. Multitudes resort to this idol temple, to pay their adorations and to make their offerings.

Sept. 22. There was much interruption from the noise of a Mussulman feast, in commemoration of their departed priests. All, in mild confusion. Scenes revolting to common decency, were exhibited and gloried in. A thousand lamps were suspended in the open air, around the mosque and burying ground.

Ceylon.—Mr. Spaulding, in his communication dated Jan. 1, 1829, remarks, that the state of morals in the preparatory school is good; five or six scholars give some evidence of a change of heart. There is too, a favourable change in the people in reference to the schools. On the 9th of October last, when the preparatory school was opened, though it rained, 200 children were brought, many of them the sons of head men, who, six years ago, would have thought themselves disgraced by being in the family of a Missionary on a single day. Now they were all anxious that their children should be received.

Four natives are selected, whose constant employment is, to read and distribute tracts, and portions of the Bible among the people. They go two and two, from house to house. Thus is there a foundation laying for a gradual increase of light and knowledge.

Mr. Winslow's journal at Oodoville, Nov. 4, 1828, mentions, that at the monthly prayer meeting it had been agreed to set apart a day for special humiliation and prayer for divine influences. This was attended on the 14th of the same month, when much feeling was manifested, and the spirit of prayer in the natives was encouraging.

Mourning of the Heathen.—Nov. 23, an elderly man in the neighborhood of the Mission died, and the dismal sound of "the mourning women" was heard at a considerable distance from his late dwelling. These women usually stand at the door of the house where the corpse is laid; and on the approach of any females, the principal mourner rises to meet them, beating her breast with the palms of her hands, bringing both back against it at the same moment with much force. This action is followed by all with her, and by the company approaching, with a funeral cry. When met, they hang on each other's necks, crying aloud, and tearing their hair. How striking, in view of this heathenish wailing, is the apostle's remark on Christian mourning, "We sorrow not as others who have no hope."

Dec. 2, 1828, at the monthly prayer meeting, the importance of a revival of religion was the subject that excited much attention.

Schools.—The 17 schools contain more than 700 boys and girls. Most of these have been studying the Scriptures, and the larger catechism. A higher school, having 35 scholars, was commenced, and promises well, as does another at Manepy.

The Central Girls' School at Oodoville contained in January last, 37. Others have been added since, and a number of them are considered pious. None of them, it is said, have fallen into immorality, though some trials, as might be expected from heathen children, have been met in their government and tuition.

Sandwich Islands.—On one of these Islands, which has a population of 5,000 souls, and on which no Missionary has been stationed, the inhabitants are emerging from the darkness of heathenism through the instrumentality of native teachers, who were themselves heathens, eight years since, and already enjoying the benefits of Christianity so far, that one-fifth of the whole population are receiving instruction in Christian schools. Nearly all these can read the Scriptures.

Byron's Bay.—Mr. Goodrich and his friends were welcomed by the natives on their arrival at the bay. The house in which he resided was thronged from morning till 10 o'clock at night, for about three weeks. The inquiries of the people were, about what was right and what was wrong. Meetings for worship were unusually crowded. On Lord's days after the morning exercises, Mrs. Goodrich meets her Sabbath school of three or four hundred scholars, anxious to be taught.

A letter from Mr. Chamberlain of Jan. 2, states, that Missionary operations in the Islands are proceeding happily. Most of the older Missionaries are engaged in translations, and the new Missionaries are giving attention to the language; the word of God being preached in English and Hawaiian. The operations for printing are on a scale of execution, which would afford 800,000 tracts of eight pages each. Four natives are well acquainted with press-work. An edition of 20,000 copies of Luke are in press. Printing paper is much wanted, and the suggestion is made, that a present from some wealthy paper manufacturer would be gratefully received.

Rev. Jonathan S. Green, in his letter of Dec. 31, 1828, states, that he had just returned from a visit to Lahaina. About 15 ships had recruited there during the fall. Many of the officers and crews conducted well, but the crews of the English ships were exceptionally threatening the Missionaries on account of restrictions on the females. The old governor Heagiri was ill.

Three letters to Jeremiah Everts, Esq. Corresponding Secretary, and two to Mr. Stewart, from different chiefs, are published in the Herald. A beautiful simplicity, and in some a sincere piety, seem to characterize these brief productions.

Savages on the N. W. Coast.—A respectable shipmaster, in a letter to Mr. Bingham, gives a melancholy account of the moral state of the people on this coast. He says they are by far the most miserable, unhappy, and vicious race of beings, that he had ever seen. Having understood that the Missionary Board contemplated a Mission family there, he gave it as his opinion that life would be endangered by such a measure. The Editor is of a different opinion, in regard to a Mission, when the natives shall know its object. Revenge is a marked characteristic of these natives, but infanticide is common among the savages only. A horrid superstition prevails in relation to the death of a chief. The heir to his property sacrifices one, two, three, and sometimes ten "slaves to attend him to the next world, to carry him water," &c. How soon would their reception of the gospel scatter all this darkness, and inspire them with the hope of a spiritual blessedness, now hidden from their view!

Syria.—In some remarks respecting the political state of the countries near Mount Lebanon, the Rev. Eli Smith, who spent more than a year at Beyroot with Messrs. Bird and Goodell, gives it as his opinion, that all the obstacles thrown in the way of Missions at Beyroot, may be traced to the influence of the Maronites, or Greek Catholics, who have much favorable access to the ruling powers, and who are the bitter enemies of Protestant Missionaries. Their wealthy patriarchy is a violent persecutor. How numerous are the evidences, that the spirit of Popery is always intolerant, when it has the power to be so!

The Choctaws.—Letters from Messrs. Kingsbury and Cushman give very pleasing accounts of the power of the gospel among this tribe of Indians.—Mr. Cushman very happily remarks, that "the gospel is designed for man just as it finds him, sunk in ignorance, stupidity, and moral death. It is just fitted to the case of saints out of heaven, and sinners out of hell!"

Col. Folsom, now the highest chief of the Choctaws, is about 40, and is zealously engaged in religion since the time of his conversion. He has, from his youth, been considered a powerful speaker in his native language. Three of his brothers, and thirteen other Choctaws, have united with the church. In one of his letters he thus speaks:—"Mrs. Folsom, [probably his wife] her sister and mother, and my own mother,—brother Robert, and sister, and multitudes of others came out on the Lord's side. The like never was witnessed among us before! I cannot describe to you the miracles, as it were, God wrought among us with his holy Spirit." Other converts are mentioned, whose light and joy were great, particularly an old man of 90, and a warrior of 80. This latter confessed that he had lived in hatred of his enemies; "but," said he, "I now love every body, and fold them all to my bosom!"

THE SUCCESSFUL S. S. VISITOR.

The Report of the Windsor Co. (Vt.) S. S. Union has the following statement concerning the labors and success of their Agent. They seem to have been favored with a children's man.

Rev. Stillman Morgan, being appointed Sabbath School Visitor, entered on his labors in May, and with some interruption, has continued till the present time, when it is nearly completed. His labors have been to form new schools, and to revive and encourage old ones; and the managers believe he has executed his trust faithfully and successfully; and that he richly merits the thanks of the Union. He has visited nearly all the towns, and according as labor seemed necessary, he has visited families, conversing both with parents and children; he has entered all the district schools in his course, and addressed the children there, in a way which has invariably caught their attention, and inspired their enthusiasm. By addressing them in familiar language, and by asking them at first, questions so easy as to be sure of an answer, he has secured their confidence and their interest so far, as to keep up a continued and animated conversation of half an hour, receiving answers from 50 voices at once; and concluding with teaching them to repeat (together) some verse from the Bible, he has received from the little congregation an affectionate farewell. The impression left is a very strong desire to attend the Sabbath School. An prominent instance of good occasioned by his labors:—one instance 200 were added to the school, and a Bible Class of 80 young men formed—and in three instances, nearly the whole congregation has been organized into a Sabbath School.

TRACTS.

TRACT CAUSE IN LOUISIANA AND MISSISSIPPI.

The following facts claim the serious consideration of all the friends of the Redeemer, and clearly show at once the obligation and the encouragement to redouble our efforts for the moral welfare of the West and South. They are communicated by the Rev. FRANKLIN Y. VAILL, and constitute a part of the report of his agency, in the states referred to, in behalf of the American Tract Society.

In commencing my agency in Louisiana and Mississippi, states less blessed, perhaps, with the privileges of the gospel, than any other part of the Union, but little expectation was entertained of collecting funds for the Tract cause: our great work was to explore the field, to awaken interest on the subject of Tracts and of religion generally, and to promote, as far as possible, the gratuitous distribution of these publications among the destitute.

Some idea of the increasing importance and wants of these states, as a field for Missionary and Tract operations, will be obtained, when we contemplate the following facts:—They embrace an extent of territory of 500 miles long, by 500 broad, a large portion of which is alluvial soil, of almost inexhaustible fertility. In 1810 the two states contained about 120,000 inhabitants; in 1820, 230,000; they now contain about 500,000, and the population is rapidly increasing.

It might seem invidious to state statistically, the number, or rather the dearth of preachers of the Gospel of every denomination, in these two states; but I assure you their number is very small; scarcely bearing the resemblance of an actual supply of the wants of the people. It is uncommon there to find families who have heard the Gospel for five, and even for ten years; while at the same time, actual investigation shows, that in large portions of these states, from one quarter to one third of the population are wholly destitute of the Bible.

In the city of New-Orleans, already containing 50,000 inhabitants, and one of the most important points of moral influence in our country, I am confident the whole number of members of all Protestant churches, exclusive of the colored population, does not exceed 1,000. The part of Louisiana which lies west of the Mississippi, a most fertile region, 200 miles long, and 100 broad, embracing ten counties, is in a very great degree destitute of all the means of Gospel grace; and ten or twelve counties in the interior of the state of Mississippi, in various parts of these states, active Christians, who do honor to the cause of their Master, who mourn over the moral desolations around them, and who are ready to co-operate in every well-directed effort for the promotion of the interests of true religion; but it cannot be concealed, that Infidelity, Universalism, and other destructive errors, extensively prevail; and that, as a consequence, duelling, gambling, horseracing, profaneness, intemperance, and Sabbath-breaking often cause the Christian's heart to bleed, and in many cases almost to be incorporated with the fashionable and approved customs of Society.

I allude to the prevalence of these errors and vices in the states referred to, solely to show the great and imperious necessity of extending to them, without any delay, and in every practicable form, the blessed influences of the Gospel of Jesus Christ.

And I ask, do not these heart-affecting facts impose sacred and irresistible claims upon our young men, who have entered, or are about to enter the ministry, for their immediate exertions, and their boldest efforts? Many in these states are anxious to have the Gospel, its enlightened ministry, and appropriate influences, introduced among them. Many would desire this, for no other reason, because they are tired of the crime and suffering resulting from infidelity and irreligion. I have myself repeatedly received earnest solicitations to labor with them, and also to send them other preachers of the Gospel. These interesting appeals I have presented to several Missionary Societies, and the painful result is, that not a single new laborer is yet found to say, "Here am I, Lord, send me!"

In view of all these facts, who can fail to see the immense importance of furnishing this whole country with Tract preachers, as almost the only means of salvation with which they can now be supplied? And it is a matter of gratitude to God, that he has succeeded this good work far beyond our expectations.

Successful Efforts for the Tract Cause.—It may not be improper to state, that before commencing my efforts in Louisiana and Mississippi, I visited Mobile, in the neighboring state of Alabama. That city contains from 8,000 to 10,000 inhabitants, with three small Protestant churches, and but a handful of members in each. These being but few church members able to do any thing in the way of contributing funds, and the great mass of the people not being accustomed to objects of this kind, we were greatly disappointed in establishing a state branch, and raising upwards of 400 dollars for the Depository; and by the assistance of some excellent female Missionaries, we succeeded in circulating Tracts generally throughout the city. A commodious room has been assigned gratuitously by the Rev. Mr. Warren, in the lower part of the Government-street church, for a Depository for Bibles, Tracts, &c., which will greatly conduce to the prosperity of this branch, through which it is hoped a large portion of the state may be supplied with Tracts.

At New-Orleans, notwithstanding much ignorance and prejudice in relation to the Tract cause, we succeeded in raising between 500 and 600 dollars, chiefly for establishing a permanent Depository for the supply of Auxiliaries in Louisiana and other adjacent parts.

An Auxiliary was also formed in Natchez, and the liberal sum of 628 dollars there subscribed, chiefly for a permanent Depository. At Gibsonsport, 250 dollars were subscribed; at Alexandria, on the Red River, 270 dollars; at Petit Gulf, 180 dollars; at Baton Rouge, St. Francisville, Natchitoches, and Co. in Louisiana, and at Washington and Clinton, in Mississippi, each 100 dollars, or upwards; at Bethel, 70 dollars; Fickburg, 50 dollars; Fayette, 40 dollars; making the whole sum subscribed at the organization of 15 Auxiliaries, not far from 3,000 dollars. All these subscriptions are for Tracts, which are returned into that country at the cost prices.

I could relate many interesting facts respecting this field of labor, and the Societies now formed, did I not fear wearying your patience. Two or three must suffice as a specimen of the rest.

Agency on the Red River.—Forty miles from Texas, I found about 1000 English, French and Spanish inhabitants, but not a single Protestant professor of religion. Receiving no encouragement from several English gentlemen, on whom I called, in reference to the promotion of the Tract cause among them, I repaired on board the steamer to devise some plan to succeed in operation; still hoping against hope, that God had something for me to do even in this, as it then seemed, spiritual desert; nor was my hope and faith disappointed. While waiting for Divine guidance, God, in his kind providence, sent on board our boat a French Catholic; I introduced myself to him—he became deeply interested, took me to his house, and made it my home; appointed a public meeting; attended himself in connection with a large audience; a society was formed—our Catholic friend, a man of great influence, formerly a member of the senate of Louisiana, was made president, and 100 dollars was raised and immediately sent to New-Orleans for Tracts. The door is thus opened for the evangelical preacher, to publish salvation in the English, French and Spanish languages to thousands in this part of the state, and also to send them to the still more destitute regions of Texas, lying contiguous to Louisiana.

In passing down the Red River, I spent a Sabbath at Alexandria, 120 miles below Natchitoches. There being no Presbyterian, Episcopalian, or Baptist church here, and very few brethren of the Methodist church, but little encouragement was gained from any quarter that much, if any thing, would be done for the Tract cause. We were, however, agreeably disappointed in finding a large and very respectable audience on the Sabbath. After the claims of our Institution had been presented in a sermon, a highly respectable judge was invited to the chair, with a view to form a society. In compliance with this invitation, he addressed the cause with warmth and ability, and invited his fellow-citizens to co-operate with him in this truly patriotic work. A society was immediately organized, embracing almost every family in our assembly, with our honorable judge at its head, and between 200 and 300 was subscribed on the spot. A plan was also adopted to send Tracts through the neighboring parts of the State, by the aid of our travelling Baptist and Methodist preachers.

Hospitality and Liberality of the People.—I should be ungrateful were I not to mention the peculiar hospitality and kindness of the people in all this portion of country, through which I have travelled hundreds of miles both by land and in steamboats, without being allowed to incur any expense.

I will mention one or two other facts showing the liberality of the people, and their willingness to support religious objects when interested in them; and also showing the importance of extending information of the character of the

* I cannot deny myself the mournful pleasure of here recording the name of a very decided friend and active co-worker, who I found at New-Orleans, in Mr. BENJAMIN F. BARBER, a member of the Episcopal church, who died some weeks since on board ship, returning from that city to the north.

Tract and other kindred Societies. On one occasion, having passed the night with rich planters, who made no pretensions to religion, I was gratified by being presented, the next morning, with a donation of twenty dollars for the Tract, and twenty dollars for another religious object, which objects were the theme of conversation the evening previous. At another time, when consulting with a gentleman about forming a Tract Society in his vicinity, he seemed to feel but little interest in the subject; said he knew but little about Tract Societies, and did not know that they had done much good. He attended a meeting the same day for the formation of a society, and having heard the subject fully presented, he gave 100 dollars, saying he did not know that the Tract cause was so important, and that he must throw a hundred or two dollars into its treasury annually.

Contribution of 100 Dollars on Board a Steam-Boat.—In passing up the Mississippi, a voyage of 10 or 12 days length, we had between 300 and 400 passengers; Tracts were extensively distributed and read, and much interest seemed to be excited. At length the Sabbath arrived, and, as the Saviour had, in ancient times, taught the people in a ship, it was not judged unlawful, unauthorized, or inexpedient, to preach Christ to the multitudes on our steamboat on that day; and as two services were decided upon, it was hoped that the Tract cause might be profitably presented one part of the day. Providence smiled upon the effort: 100 dollars was cheerfully contributed to furnish the steam-boat on the Mississippi with the bound sets of Tracts.

Twenty or thirty steamboats, carrying from three to four hundred passengers each, and supplied with few if any religious books, will thus be furnished with one of the most valuable religious libraries of a similar size, in the English language; and may we not hope that God intends, in this way, to send salvation to some of these perishing multitudes? Why, my dear brother, should not every steamboat on our waters, with their thronging multitudes, be immediately furnished by their own collections, or otherwise, with this interesting means of salvation?

Gratuitous Distribution.—In those parts of these states where societies could not be formed, more than 100,000 pages of Tracts have been gratuitously distributed; and if it could goad forth the steam-boat, and elsewhere, where the owners have contributed to send them, could have witnessed the eagerness with which they have been received and read; the expressions of gratitude they have drawn forth from those who are blessed with no Bibles, and who praise God that he gave them the ability and the disposition thus to send their destitute brethren the bread of life.

Appeal to the Friends of Religion.—I would now say, in conclusion, to all the friends of this cause, if I could address them in behalf of that suffering people, whose spiritual wants, and whose cries for help will cause my heart to bleed; I would say to them in the language of Christian charity, do not give up the work which you have so usefully commenced. Leave not the souls you have now awakened to see their want; let their danger, to revert back to stupidity and perdition in their sins. The interest now awakened will prepare the way for new efforts and for this work an Agent is pressingly demanded, by whom new Societies must be organized, and those already formed, revived, and cherished, without which they will speedily die, unattended as many of them are by ministerial influence.

There is also a most urgent demand for a faithful agent in New Orleans, during eight months in the year, to attend to the general interests of the Bible, Tract, and Sunday School cause; to distribute Bibles and Tracts among the 50,000 inhabitants—among multitudes of persons from distant parts, and boatmen from every part of this great valley; and to gather the multitudes of children into Sabbath schools. May God deliver his churches and ministers from the guilt of abandoning this most important and needy section of our land!

We beg the followers of the Lord Jesus Christ in our country, to read the above communication, and weigh its import, and pray over it, till the language of their inmost heart shall be, "Lord, what wilt thou have me to do," to supply these wastes of Zion!

In the Valley of the Mississippi are now nearly 5,000,000 of inhabitants, and as ministers cannot be raised up without a miracle, to supply their immediate wants, can we do less than to supply all who can read with Tracts!

Only two obstacles now present themselves to this work: the want of Agents, and the want of pecuniary means. The former we believe God will provide; and can it be in the hands of Christians in these favored states, abounding in all the necessities and even luxuries of life, to withhold the funds requisite for sending Tracts to our destitute brethren at the South and West?

But at the last meeting of the Executive Committee of the American Society, one member had just become personally responsible for 1,217 dollars, for printing, because the Society's funds were exhausted. A young gentleman of the name of Carey, was then due, which could be paid only by appealing again to the personal funds of individuals who are laboring continually for the Society, without the slightest pecuniary compensation.

We feel, that if the real necessity of additional funds for extending the cause of Tracts in our country, were but known and felt, every Auxiliary would wish annually to contribute a donation to the Parent Society; that many laymen and ladies would gladly contribute 20 dollars, and thus become the friends of 50,000 souls, and become the donors; that many whose means do not allow them to contribute so much, would unite with others and constitute their pastors, Lay Directors or members; and that every friend of Christ, rich or poor, would wish to contribute at least his mite, so that this good work might go on.

May we incline his children to weigh this subject, and do what He, in the great day of account, will approve and graciously accept.

Donations and communications for the American Tract Society should be addressed to Mr. William A. Hallcock, Corresponding Secretary, 144 Nassau Street, N. York.

BOSTON RECORDER.

WEDNESDAY, SEPTEMBER 23, 1829.

ABSTRACT OF INTELLIGENCE, From London Magazines for August, just received at the Recorder-Office.

The Evangelical Magazine contains a letter to the Editor, from the Rev. W. C. Walton, Pastor of the 2d Presbyterian Church, Alexandria, D. C. and formerly of Baltimore. It relates to Revival of Religion, on which Mr. W. published a useful pamphlet some years ago. The letter is calculated to do good in England, where a spirit of inquiry respecting American revivals is awakened; but contains little that is new to Christians in this country.

Polynesian Researches, during a residence of nearly six years in the South Sea Islands; including Descriptions of the Natural History and Scenery of the Islands; with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs of the Inhabitants. By William Ellis, Missionary to the Society and Sandwich Islands, and Author of the "TOUR OF HAWAII." This work, in 2 vols. 8vo. is just published in London.

Sabbath Profanation.—A writer in the Evangelical Magazine reprehends, with just severity, a public concert recently given, on a Sabbath evening, by the Countess of St. Antonio, to a distinguished party of nobility, including the Duke of Wellington and Earl Dudley. He wonders what the bishops and clergy are about, that they do not remonstrate.

On the 9th of July, the first session of the University of London was closed by a distribution of prizes. The proficiency of pupils is satisfactory, and the institution is considered as now established. The examinations of Highgate College, classical and theological, and of the Mission College at Hoxton, have also been well approved.

The Associate Fund, for the relief of poor Dissenting Evangelical Ministers, whose income is wholly inadequate to their support, has relieved nearly 300 cases since 1823. Several affecting cases have lately come under the consideration of the Committee. The income has never exceeded £500 per annum.

Persecutions of the Protestants have been renewed in Switzerland, after a season of respite. M. Alexander Lenoir of Villeneuve has been imprisoned, fined, and finally banished for a year, for holding a religious meeting at Yverne on the 5th of January last.

London Mission Society.—Mr. John Reid, from the University of Glasgow, has been appointed to the mission station at Bellary, and was to be ordained in London on the 18th of August.

Jews Society.—The Jewish Expatriator says, "In presenting to our readers the first part of a very interesting journal of the Missionaries Wendt and Miernow, during their short tour in the vicinity of Warsaw in the month of Nov. 1828, we cannot but express our thankfulness, and rejoice in the continuance of the blessing with which the Lord is graciously pleased to attend the labors of his servants."

Laborers in Prussia.—Mr. Smith, having been admitted to holy orders by Bishop Luscombe at Paris, was subsequently joined by Mr. Lawrence, who having finished his studies at the seminary, has recently been appointed a missionary on the usual probation. Mr. Herzfeldt gives pleasing information respecting his interviews with Jews, and his distribution of the scriptures in the Jewish and German languages among them. He also mentions the baptism of a Jewish female in the presence of her Jewish family.

Germany.—Mr. Stockfeld, who lately paid a short visit to England, to confer with the Committee of direction concerning the publication of the Hapthorah and other business, has returned to his labors. He had become acquainted with a Jewish schoolmaster, whom he found to be a secret believer in the Messiahship of Jesus.

France.—Under date of Strasbourg, Feb. 4, 1829, Mr. Oster gives a very discouraging description of the state of the French Jews, collected from his own observation. Much faith and patience will be requisite in this part of the field of labor. He gives, however, an interesting relation of occurrences at Barr, a little town in Nether Alsace, which shows the favorable condition of many individual minds among the Jews, if they had kind religious instruction to lead them on.

Italy.—Professor Thubek gives an account of the conversion and baptism of a Jew, as the fruit of his ministry in Rome, where he labored a short period.

Palestine.—Letters have been received from Rev. Joseph Wolf at Jerusalem, down to March 9th. He arrived there Jan. 7th. His health was indifferent; that of Lady Georgiana was good. In a letter of Jan. 8th he says, "You will be surprised to find my letter dated from the city of Jerusalem in these troublous times. After we had taken at Cairo our passports for Yemen, Lady Georgiana said 'Let us go to Jerusalem'; and to Jerusalem we went, and at Jerusalem we are, reading in the convent of Mar Michael, situated upon Mount Calvary; and at Jerusalem we hope to stay." [He then gives some account of their journey of 22 days, which was without its perils, and adds,] "We are now at Jerusalem, where at present the English name is as much hated by the Turks as that of the Russians; but still I have now already been visited by more than twenty Jews, as well Spanish as Polish, to whom I proclaimed openly salvation by Jesus Christ, without the least preface; yes, even more distinctly, more openly than I ever did before. I have distributed among them Hebrew Bibles and Testaments; and though I was very ill, for I had taken a cold on the road, I was visited by my brethren, and upon my sick bed I am arguing with them."

Number of Jews.—The Rev. Dr. Rowan, of New-York, who has been some time in Europe as agent of the Am. Jews Society, engaged in investigations as to the number, condition and character of that scattered people, has furnished a short article for the London Home Mission Magazine. He believes that the common estimate of the number of Jews in the world is too low; and adds, "I am persuaded that the number of Jews of the two tribes alone, now on the face of the earth, is at least 10,000,000, and ever this mass of human souls the Christian world is slumbering."

Travelling Secretary.—The Home Missionary Society of Staffordshire, Eng. have appointed one of the ministers of the county as a Travelling Secretary, to serve for one year, as a kind of perpetual deputation from them to the churches. He is to ascertain all the wants of the destitute, establish new preaching stations and raise funds for their support. He is to have no salary, and it is expected his expenses will be trifling.

Spread of Infidelity in France.—Can we wonder at the increase of infidelity, or feel surprised at the fact stated in the Revue Encyclopedique, that 5,768,900 volumes of the most celebrated French infidels have been sold since the years 1817.—Record.

An octavo volume has just appeared in London, entitled, "The Hope of Israel; Presumptive Evidence that the Aborigines of the Western Hemisphere are descended from the missing Tribes of Israel," by Barbara Ann Simm.

Obituary.—Died at Hoxton, July 14th, Mary, the amiable and affectionate wife of Rev. Eustace Carey, Baptist Missionary in India, aged 45. On the return of Mr. C. from India in 1825, his own health was so much reduced, as to lead very generally to the apprehension that his earthly labors must soon terminate. Then, and for some time afterwards, Mr. Carey appeared unusually strong and healthy, considering the number of years he had spent in an Eastern climate. But, in the providence of God, the former has been permitted to recover some tolerable portion of health, while the latter, after a lingering illness of nearly two years' duration, has sunk into the silent tomb. Mrs. Carey in her last hours, was strengthened to bear a pleasing testimony to the value of the gospel she had long professed, and will be remembered, by a numerous circle of Christian friends, with the most affectionate respect. Two children survive to unite with her most afflicted husband, in deploring her loss.

Bap. Magazine.—The Rev. W. Yates, who has been home to England for the recovery of his health, has returned to Calcutta. He arrived on the 4th of Feb. after a perilous voyage. On the 13th of Dec. he passed through such a storm as he never witnessed before. In the bay of Bengal one of the brethren came on board. "From him I learned," says Mr. Y., "that four of my missionary brethren had been removed; Mr. Schmid of Calcutta, Mr. Burton of Digah, Mr. Price of Ava, and Mr. Cropper of Cuttack. I also learned that the Bishop was dead; that Messrs. Wilson and Good were gone to England, and that my friend Davies of Howrah, was no more. Amidst such losses and changes in one year, what abundant cause have I to be grateful, that on my arrival I found my partner and all my companions in labor in the enjoyment of health!" After his arrival he adds, "I found my dear friends anxiously waiting, and earnestly wishing for my return; they gave me a most hearty reception. From the welcome entrance I have found, I am ready to anticipate a divine blessing on my future labors. I shall baptize two persons to-morrow; one a native, the other an Anglo-Asiatic. This will be a good, though a small beginning: may the Lord increase it a hundred fold!" Mr. C. on his passage out, directed a number of young men from a resolution to spend the whole time of the passage in theatrical amusements, by proposing the study of Hindustani which they would need on their arrival. [Mr. Y. visited this city on his way to England.] Bap. Mag. abt.

Ceylon.—The Rev. Andrew Armour, one of the Colonial Chaplains, and Minister of St. Paul's Church at Colombo, died at that place on the 20th of Nov. The Rev. J. Bailey, Church Missionary at Cotta, supplies the place till a successor shall be appointed.

Obituary.—Died in England, June 24th, Mrs. Jowett, wife of the Rev. W. Jowett of Malta. She had been for some time on a visit home, and was laboring under an attack of palsy, superinduced on a consumptive complaint which had been for a considerable period gradually wasting her frame. This attack, which terminated her life after 36 hours, relieved her from what would have probably been a long course of bodily suffering. Though unable otherwise to express her meaning than by signs, she retained full consciousness to the last; and gave abundant evidence that the Good Shepherd was with her, and enabled her to walk thro' the valley of the shadow of death, fearing no evil.—Mis. Reg.

On the 18th of July, 3 Missionaries from France, 4 from Prussia, and 3 from England, sailed from Gravesend for South Africa, some of them accompanied by their wives and children. Dr. Philip was one of them, returning to the Cape. Mr. Fyvie and wife also went in the same vessel, returning to Surat with restored health. An account of a very solemn meeting in London previous to their departure, is necessarily deferred.

General Baptists, England.—The fifty-ninth Annual Association of the General Baptist Churches of the New-Connexion, was held in Loughborough, on the 30th of June, and three following days. The annual returns of the state of the respective churches were then read. Nearly a thou-

sand had been baptized and added to the churches during the year.

THE GLASGOW CITY MISSION.

[Abridged from the Report, received at this Office in a pamphlet.]

The third annual meeting of this Society was held Jan. 12, 1829. Its object is, "to promote the spiritual welfare of the poor of Glasgow and its neighborhood, by employing persons of approved piety, and otherwise properly qualified, to visit the poor, in their own houses, for the purpose of religious discourse, and to use other means for diffusing and increasing amongst them, a knowledge of Evangelical truth." The agents visit families in the day time, and collect small meetings in the evening. At the commencement of the preceding year, the number of agents was 10. Five were removed to other fields of labor, during the year, and their places were speedily supplied. Early in the year, the Directors agreed to increase the number to 20; but could not complete that number, with suitable persons, till near the close. By the aid of these, former districts were divided, and also new ground occupied. The agents are of different communions, as the Church of Scotland, the Secession, the Relief Synod, the original Burghers, the Independents, the Reformed Presbyterians and the Baptists. They are either preachers or candidates for the ministry. Five can speak the Gaelic language. The number of families visited averages about 12,000. The agents discover abundance of vice, misery, ignorance and infidelity; and not unfrequently experience abuse from the profane scoffers. There was great neglect of public worship and instruction. One agent visited 20 families in one day, none of whom had any regular place of worship or seat in a church. Another found 40 families in one court, not more than 4 of which regularly attended meeting. Another found only 12 families so attending, out of 100. One agent mentioned a woman who had not been in a place of worship for 5 years; and another, a man who had been absent for 7 years. The agent, however, obtained him for a regular hearer.

The Directors delight to record, that many are still found, who amidst poverty are still rich in every Christian grace. In a great proportion of the families, the agents are received with kindness and respect; in not a few, they are regarded with gratitude and warm affection. One remarked, that out of 1100 families which he had visited, he met with only three refusees. Many on removing would appraise the visitors of their new residences, that they might not be overlooked. On the return of one of them from the country, after a fortnight's recess, the children ran out to meet and welcome him. When they expect a visit, they often take pains to be at home and prepared; and every facility in their power is usually afforded for the evening meetings. These meetings have produced much harmony and sympathy among the poor. Besides the district meetings, the Society maintains two which are more extensive. One was just established before the annual meeting. The other was held on the afternoon of Lord's day, averaging an attendance of 150 persons, besides a collection of sailors who had seldom had the opportunity of attending public worship. The Society also distributes Bibles; and the Directors gratefully acknowledge a powerful auxiliary which has arisen during the last year. About 20 young ladies and 10 young men have volunteered their services, for so many hours in the week, to read the scriptures to the ignorant under the direction of the Agents. The agents also leave a Tract in each house, exchanging it at the next visit, and marked instances of their usefulness are recorded. An adult male school has been relinquished for want of attendance; but one for female adults has succeeded well. The Directors also partially support schools for poor children on a cheap and simple plan, and excite considerable interest among the people by means of a small itinerant library. The Directors enumerate many evidences of the usefulness of the Society, and encourage them to persevere in its benevolent efforts.

MISSIONARY & PRINTING ESTABLISHMENTS AT MALTA.

Mr. Jowett, of the Church of England Missionary Society, has been appointed to direct the Malta Mission. Mr. Schlegel, of Germany, is his assistant. A young gentleman of the same country assists in overseeing the business department. Mr. Jowett has about five men and boys in his printing office and bindery, besides the principal, who is also a German. These commenced operation in 1824. The average amount of labor done at this office is about one thousand copies in a day; equal to twelve thousand pages of duodecimo tracts. Belonging to this establishment are founts of Arabic, Greek, and Italian types. One or two other kinds are expected. At this press have been printed one Greek book of about three hundred pages, 8vo, a Maltese Grammar of about one hundred and fifty; several smaller books; and a variety of Tracts in the various languages.

The Press belonging to the American Board, under the direction of Rev. D. Temple, assisted by Rev. Eli Smith, is about the same number of hands employed. It was established in 1822. It has founts of the Armenian (Armeno-Turkish), Greek, and Italian languages. Arabic types are also purchased, and are probably on their way from England.

Rev. S. Wilson, Missionary to the Greeks, has under his direction founts of Greek and Italian; and completes about half as much as the presses mentioned above. He is under the direction of the London Missionary Society; and, for some reason, restricted in his expenditures of the press.

These presses are all permitted to operate, on condition of presenting every thing which is to be printed, to the inspection and approval of Government; and circulating none of their publications in these islands or ports. This restriction is but a very little burden to the editors. A few instances have occurred in which permission has not been granted; but I believe it has been only the prevention of the appearance of books which would have done more hurt than good, unless in one particular case.

Beside the above, Rev. Mr. Keeling, of the Methodist Missionary Society, London, has a chapel which was built at his direction, in which there is preaching regularly twice every Sabbath, in the morning at eleven o'clock, and in the evening at six or seven o'clock. He has also another hired chapel in which there is preaching as in the other just spoken of. One of these pulpits has been constantly supplied for some years by one or other of the American Missionaries.

Rev. Mr. Wilson has also a chapel. In each of these three, there are usually fifteen to forty, and sometimes fifty attendants old and young. Rev. Mr. Temple first opened a chapel, which was fully attended; but was given up, however, when Mr. Keeling's chapel was opened, by mutual consent. Rev. Mr. Wilson's chapel was opened afterwards.

A considerable number of ladies have formed themselves into a Society for the relief of the poor of Malta. Their donations and receipts the last year amounted to about \$410. They supply bread, coarse clothing, shoes, beds, and other necessities, and occasionally assist in paying rent. A subscription has been opened by Government, for two years past, for the relief of the poor in the country. Several thousand dollars have been contributed by various gentlemen officers of the army, navy, and foreigners.

The Malta Bible Society.—consists of four or five directors, who are depositaries for the British and Foreign Bible Society. There are some contributors. A man is employed to keep the books, visiting ships for the purpose of disposing of them, and keeping the accounts of the Society. It has supplies of Bibles, Testaments, and parts of the Scriptures in the various languages spoken on the borders of the Mediterranean.—N. Y. Journal of Commerce.

RELIGIOUS ANNIVERSARIES IN MONTREAL.—The Montreal Courant of August 29, contains an account of the anniversary meetings of several Religious Societies in that city, from which we have selected the following particulars.

Pres. Tabernacle.—This institution celebrated its ninth anniversary in the Wesleyan Chapel, on Wednesday evening of August 26. From the Report it appears that during the last year 3908 copies of Bibles and Testaments have been put in circulation, being more than double the number issued in any preceding year. Since the commencement of the Society in 1820, it has put in circulation 14811 Bibles, and Testaments, Mohawk Gospels. The receipts for the last year amounted to £206 16 4. Resolved, That the example set by the Stannsted and Barnston Branch Bible Societies, in supplying every destitute family with a copy of the Bible, be warmly recommended by this meeting to all the other Auxiliary and Branch Societies established in these Provinces.

Sunday School Society.—The seventh anniversary of the Sunday School Union Society of Canada, was celebrated on Thursday evening Aug. 27. Dr. Campbell in the Chair. Fourteen new schools have been organized in the Lower Province since last year, which afford instruction to about 5000 children.

Religious Tract Society.—The fifth anniversary of this Society was held on Friday evening the 28th Aug. The number of issues during the past year were stated to be 16,822 English Tracts; 750 French do. and 1820 children's books.

GENERAL CONVENTION OF VERMONT.

This body met at Woodstock on Tuesday, Sept. 8, and was opened with a sermon by the Rev. W. Child, of Fitchburg. Rev. T. A. Merrill was chosen Moderator, Rev. W. Child, and J. Steele, Secretaries. There was an unusually full attendance of delegates from the several Associations; only one from a Congregation. Delegates were admitted, on application, from the Essex County Association lately formed in the state of New-York. From the narratives of the churches it appeared, that the great objects of Christian efforts are steadily advancing; and, though few instances of conversion, and fewer revivals are reported, than in former years,—which should lead us to fervent prayer for the effusion of the Holy Spirit—yet the history of no past year would justify higher hopes of future prosperity. On Wednesday evening, a sermon was preached by Rev. Dr. Bates, from Ps. 119. 9. Meetings for prayer were held on Wednesday and Thursday mornings. In connection with this meeting, several Benevolent Societies held their anniversary. The whole was closed on Thursday afternoon, by the administration of the Lord's Supper.

The N. H. Branch of the Am. Education Society met on Tuesday evening. The report showed a pleasing increase of good, accomplished by the Society during the year. Rev. Mr. Cogswell, Agent of the Parent Society, Rev. J. Tracy, Rev. A. Chandler and Rev. D. A. Clark, addressed the assembly. Mr. Chandler moved, "that we endeavor to raise for the Parent Society, the coming year, as much money as is required to be expended on beneficiaries within the State." He pointed out the retrenchments, some of them already commenced, by which it might be done, without injury to any one,—with only a little beneficial self-denial. Mr. Clark represented the motion as a proposal "to make one mighty effort, and try to be honest;" for it contemplated nothing more than to defray the expenses of educating our own beneficiaries for the ministry. The resolution was adopted.

The Vermont Sabbath School Union met on Wednesday. The Report of the Managers was read by Rev. J. Shipyard, General Agent. "The children of the S. School in Woodstock sang a hymn in an intelligent and touching manner." Addresses were made by Rev. Messrs. Merrill, Wright, Morgan and Walker. "During his address, Mr. Morgan frequently turned to the children of the Sabbath School, and obtained correct and audible answers to his questions, from scores of voices. The effect was striking and happy." "The General Agent of the Union, who devotes his whole time to its concerns, has no adequate pecuniary support. The profits of the S. S. Guide and the Youth's Herald are devoted to this object, but are, as yet, inadequate. A strong prejudice exists in the minds of many, against public contributions, any part of which is to go for the support of agents and officers of Societies. The enemies of religion lay hold of them, and call it speedway. But what could be done? The Union had no funds. The services of the agent could not be spared. An appeal to the public was thought inexpedient. But one course remained, and that was adopted. Some of the officers, and a few other friends of the Society—most of them poor in this world's goods, who must live on coarser fare than the world to come in consequence of it, pledged themselves on the spot for his support, to the amount of between three and four hundred dollars to be paid in a few weeks. Another year, it is thought, no such effort will be necessary."

The Domestic Missionary Society held its anniversary on Thursday. The Report was read by Rev. R. Smith, Clerk of the Directors, and was full of interest. Sermon by the Rev. C. Walker. Addresses by Rev. Messrs. Sheldon of Massachusetts, J. W. French, E. H. Dorman and D. A. Clark. Mr. Dorman's time was occupied, almost entirely, in describing the condition of our destitute brethren in Canada. There he spent many years of his youth. There some of his near relatives reside. He is intimately acquainted with their condition and their feelings; and his "plain, unvarnished tale" of what he had seen and heard, drew tears from many eyes.—Vt. Chron. abt.

Richmond County.—states that George T. Richmond, August 10th, at a public meeting.

Grog Shops and the most respectable inhabitants of the county, and the largest, as witnesses.

On the 22d of Aug. a N. Y. and the vicinity were the Temperance Society, consisting of 252 persons of both sexes.

ANNALS OF A young white man from a vessel at New-York was pursued, and overtaken by a black man, who was armed with a knife, and threatened to kill him, unless he paid him \$200 recovered. The robbery, and address, you have it, and the fact, that he was a white man, and his poor father and mother, who were both drunk when

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